THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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A GROWING EVIL.

A REVOLUTION more terrible in its proposed results than that of the Paris Commune, is progressing in the Republic of the United States, supported by money, ability, and a rapidly increasing portion of the press. It is a revolution which aims at overturning the social system, and proposes establishing a condition of society which is so diametrically opposed to all popular theories, that the mere proposition excites the gravest fears. It may be thought that we are conjuring up an imaginary spectre of evil, and raising the cry of revolution when there is no foundation for such an assumption; but there are social and bloodless revolutions as important as political and bloody ones, and this that we refer to is of the former kind.

The avowed object of certain leading agitators of the woman's rights question, daily becoming more clearly pronounced, is that of having the marria e covenant stripped of all its sacredness and binding character. It is frankly announced, in *Woodhull & Claflin's Weekly*, that "love must be free," which in itself is correct enough; but when allied to the position that the time is near at hand when a mother will rest under no stigma for being a mother without wedlock, and that women will have the recognised right to choose the fathers for their children and a different father for each child if they feel so disposed, the virus contained in the words "love must be free" is apparent. This is "free love" of the broadest and most undisguised kind, and the woman who thus plainly advocates it is recognized as a leader among the woman's rights party.

Apart from the social bearing of the subject it has assumed a political aspect, and must be treated as any other political question. Its advocates are daily augmenting their strength, and openly propose a revolution of this sweeping character. It may be deemed proper by some to sneer at these women conventions, and call them "women shriekers," "crowing hens," "strong-minded," &c., but the influence of women for good or evil, as it is directed, is admitted by all men of intelligence and sound sense. The women of the present generation mold the thoughts and influence the course of the next generation, and if such ideas of morality—or immorality—are openly and broadly advocated and inculcated now, what will be the result when the present race of lisping little ones shall have reached years when they, too, will individually act their parts in the great drama of life?

We have ever been an advocate of woman enjoying the most extended

rights compatible with her capacity. That is, we favor her having the right of suffrage, and the right to enter upon and follow any employment for which she has mental and physical ability, her pay for work to be as much as men receive in the same line who do no more work and do it no better. But this kind of "right and liberty," advocated by Victoria C. Woodhull, is not liberty; it is license, and leads to the most ignoble slavery—that of the appetites and lusts. It is a proposition to sanctify by approbation a looseness of morality which would require a keen casuist to show a distinction between that and prostitution. It would render the marital relationship a farce, destroy the holy ties binding father and offspring, and open a door for a flood of fearful evils to overflow the earth.

Nor can it be legislated away. It must be met on its own ground and its hideous deformities exposed, by tearing from it the web of sophistry in which it is sought to be enveloped. And there are none so fit to do this as the noble, virtuous women whose purity and integrity are thus assailed, and whose young daughters are growing up to be exposed to this deadly moral virus. In them lies the power for arresting a revolution with such baneful objects; and future generations will have reason to bless or ban them as they perform this duty or shrink back and leave it unperformed. —*Salt Lake Herald.*

WITHOUT A PARALLEL.

The people of Utah just now present a spectacle that is without a parallel on this continent, if indeed its like can be found in the world. East and west, north and south of this Territory there is great excitement about the mineral discoveries which are being made here. The impression is rapidly spreading that in no other part of the United States are there so many rich mines of argentiferous galena and other ores as this Territory contains. Very little excitement prevails among the people of Utah themselves upon the subject. If there is one acre of tillable land left uncultivated in any of the settlements that would have been planted if these mineral discoveries had not been made, we have not heard of it. Indeed, from all the settlements in every part of the Territory the report reaches us that the people are more than usually attentive to their farming interests, and that few, if any, have neglected them to look after mines. Are we not warranted in saying this is without a parallel? We know of no place where there could be so many discoveries made and heralded abroad without causing hundreds, and perhaps thousands, of men to drop their regular employment and take to prospecting; and who need be told that such a course would paralyze the industry of a country and inflict a heavy blow upon its prosperity?

It is this peculiar feature in the character of the people which renders the investment of capital in mines and mining pursuits so safe in this Territory. There is a stability and permanence about the people and their occupations which relieve capitalists from many doubts and apprehensions that would assail them in communities where the people are more excitable. Besides, they have a clearer field for operation. If all were to devote attention to mines, agriculture and manufactures would languish and the development and prosperity of the country would be retarded, no reliable calculations could be made on supplies. But as it is now, men who invest capital in mining enterprises have every assurance that they can depend upon supplies of all kinds at moderate prices. The agriculturist is attending to his fields, the manufacturer to his factory, the mechanic to his shop, and the merchant to his store. If teams or laborers are wanted, the man of capital can depend upon obtaining them at reasonable rates. By pursuing this course every branch of business can be maintained and made prosperous, and each be a help to the other.

We feel exceedingly pleased to see our citizens pursuing a calm, steady course of this kind. It argues well for the future of the country. It proves that they are sufficiently wise to not let go of a certainty for an uncertainty—to not repeat the illustration of greedy and blind selfishness exhibited in the fable of the dog, who while crossing the footbridge of a stream with a piece of meat in his mouth, dropped the meat to grasp its shadow which he saw reflected in the water beneath. They have mines in their fields, gardens and workshops, which, if judiciously and persistently worked, will yield them a handsome competence free from the harassing anxieties which attend prospecting. At the same time, if they know where there is mineral, or where it is likely to be, they can secure their claims to it according to law. We know of one settlement where, during their days of leisure, they selected a few men to explore localities likely to contain mineral, and paid them on the co-operative principle. They made some discoveries, and these are to be held and worked also upon this principle. This is far better than for every man to go out prospecting for himself, and, in fact, is the principle upon which mining should be conducted by the citizens of this Territory.—*Deseret News.*

MINUTES OF A CONFERENCE

HELD IN MCDONALD'S MUSIC HALL, HOXTON, LONDON, JUNE 4, 1871.

10.30 a.m.

Elders from Utah present—Horace S. Eldredge, President of the European Mission; J. Jaques and Geo. Reynolds from the MILLENNIAL STAR Office; R. F. Neslen, Pres. of the London, A. Dewey, Pres. of the Southampton, W. Douglas, Pres. of the Norwich, and T. Woolley, Pres. of the Bedfordshire Conferences; Lorin Farr, E. F. Bird, Ralph Harrison and B. W. Driggs, Travelling Elders in the London, John I. Hart, Travelling Elder in the Newcastle-upon-Tyne, J. Argyle, Travelling Elder in the Birmingham, and G. W. Wilkins, Travelling Elder in the Bedfordshire Conferences, and H. J. Faust and J. Lavender, visiting Elders from Utah.

After the usual opening ceremonies, the clerk read the statistical report, which showed that the Conference consisted of 22 Branches, numbering together 1179 officers and members; 36 had been added to the Conference during the last eight months by baptism, seven had emigrated and twelve had died. The financial report was also read, which was in every way satisfactory.

The authorities of the Church in Zion, of the European Mission and of the London Conference were then presented to the Conference and sustained by unanimous votes.

Pres. R. F. Neslen desired the Saints to concentrate their minds on the instructions that would be given them, as so many Elders were present short sermons and testimonies would have to be the order of the day.

Elder B. W. Driggs said he had left his home to come here as a witness to the truth. He felt himself but a weak instrument, but hoped, by God's blessing, to do some good. He bore his testimony and exhorted the Saints to save their means to gather.

Elder J. Argyle said he had had considerable experience in the Church. He had found that the race was not always to the swift, but to those who turned neither to the right nor to the left, but kept the straight and narrow way, being humble and faithful before the Lord, and paying strict attention to the councils of those God had placed over them. He bore testimony that President Young was a servant of God.

Elder H. J. Faust said he knew repentance and baptism for the remission of sins were right, and all who attempted to do without these would in the end find themselves in the outer circle. He thought England a fine

place to be born in, but a better country to emigrate from. He preferred a land of more freedom, a land where all men who strove to do right were regarded as brothers, where the people were true to each other. There was not a man on the stand whom he could not trust with all he had, but the men of the world could not do that with each other.

Elder T. Woolley gave an account of his coming into the Church and emigrating from this land. Since his return, on this mission, he had baptized several of his relatives. He cautioned the Saints to be upright and guarded in their conduct, lest they should bring reproach on the truth.

Pres. H. S. Eldredge said he delighted to listen to the testimonies of his brethren, and would have been pleased, had it been possible, to remain in Conference two or three days, so that each Elder might have had the privilege of saying all he desired. Some were apt to judge the principles of the Gospel by the faults of a few who were members of the Church. This was wrong, for though men in high places had occasionally fallen, this did not alter the truth, nor was it the fault of the truth that they fell. The principles of the Gospel were the same forever. The Scriptures declared it was not the hearer but the doer of the word that would be saved —not the man who pointed the way, but he who walked therein.

2.30 p.m.

Elder G. W. Wilkins expressed the joy it always gave him to testify to the truth, though he felt himself weak before the people. He knew President Young to be a Prophet, Seer and Revelator, who would deal out, to all who would receive them, the principles of life and salvation.

Elder J. Jaques said he knew this work to be of God; it was not commenced by man, nor at man's option, but by the Lord. It was a marvellous work; a wonder both to the world and to those engaged in it. Few could be brought to believe the work called Mormonism to be of God, popular opinion set it down as a system devised by clever and designing men, but we knew this work to be of God from its effects. If the fruits were good the work must be good; there could be no delusion in this. People could now go to the Salt Lake country and see for themselves that the state of society there was superior to that of other places. This was an admitted fact, and therefore could be no delusion. He did not say the people there, called Mormons, never did anything wrong; human nature was weak, and to use a paradox, human weaknesses were very strong; but he would say the people there were in advance of any people he had ever seen. Why? Because they had believed in the Almighty and endeavored to live according to his will. Was it possible for a people to do this and be worse people than those who did not try at all? If he took the people of this city, how many of them had believed in God and been baptized? How many had kept out of the gin shops? How many had kept from swearing? How many had kept from low company and evil associations? People ought to live according to the principles of the Gospel, and there was no delusion in saying that Mormonism in this respect was ahead of any other system. In Utah the people were trying to live pure lives; he was sorry they had not in every instance been successful, but they had done much by trying, whereas Christians had not tryed as was proved by the fact that in this city and in all the cities in Europe houses abounded in which the most abominable crimes were daily committed, and thousands of men were leading lives that were hurrying them down to hell. Now in Utah we did not have these things, nor crimes between the sexes. Why? Because the people had believed in the Almighty and were endeavoring to keep his commandments. Now the only thing that could save this or any other country was the Gospel. This would improve the lives of the people until they were fit to live in the presence of God. We repeat that the Gospel is the only way—are we deluded in this? No, we cannot be, for it is in accordance with that which Jesus and his Apostles preached. Because we believe and practice as they taught, the people think we are

deluded. But we know, if people would come forward and obey these principles, they would become better. They would not go to law, they would not get drunk, they would not fight; but they would become a peculiar people, holy to the Lord and zealous of good works, and they would be hated and persecuted as are the Latter-day Saints. Some people think if we were really a good people we should not be opposed. But was not Christ good? Yes. Was not he evilly spoken of? Was not his name cast out as evil? We may be more favorably spoken of at some times than others, but we need not expect that a people who live according to God's laws will be able to live in peace until Satan be bound. I will show you another thing wherein we are not deceived. A few years ago Utah was a barren, arid desert, thought to be unfit for human habitation. The Saints went there, believing in God, and tried to make it fit for habitation. They have been greatly blessed in this. They have built towns and cities, and taken one hundred thousand people there, and shown them how to build houses, plant orchards, and make farms. Another thing we have done there, and apparently it is a very hard thing to do in this world. That is to prevent men from debauching women. In this land this sin flows over the towns and cities like a wave, spreading rottenness everywhere. But we have driven this evil from our midst, or if it exists at all, it is among those who do not believe in Mormonism. Now is it not a good thing to have no whoredom? What do the Scriptures say? "Whoremongers and adulterers God will judge." Yes, this evil will bring down God's judgments wherever and whenever it is practiced. Our all but entire exemption from these evils is a great benefit. We cannot be deluded in this, and the testimony of all unprejudiced men and women who have visited Utah is, that the state of society out there is far superior to what is found elsewhere. Now if these things can be done, is it not our duty to tell the rest of the world the plan by which they are accomplished? We can tell them what will do them good, but if they will not accept it, we can only grieve over their folly.

Elder George Reynolds expressed his pleasure at having the privilege of addressing the Saints in the city where more than twenty years ago he had first received a knowledge of the Divine origin of the Gospel proclaimed by the Elders of the Church of Jesus Christ of Latter-day Saints, and bore testimony to the truth of the work, and to the inspiration and power that attended the ministrations of the present leaders of Israel.

Elder Albert Dewey expressed his pleasure at meeting so many of the Saints and brethren from Zion. He recounted some of his experiences whilst laboring alone in the Southampton Conference, and concluded by bearing testimony to the authority of the Priesthood, the efficacy of the principles of the Gospel, and the purity of the lives and intentions of the people in the valleys of Utah.

6.30 p.m.

Elder W. Douglas addressed the meeting on the false prophets of the last days, and the signs by which they should be known; contrasting the teachings of the ancient Apostles to penitent believers, with the teachings of modern Christian ministers to the same kind of people; compared the fruits of modern Christianity, with its multiplied divisions, corruptions, wars and persecutions, with the results of "Mormonism."

Elder J. I. Hart gave a brief sketch of his history and experience in the Church. He counselled all to search the Scriptures, for they not only testified of Christ, but also of this his work in the last days. He strongly urged the Saints to save their means for emigration.

Elder R. F. Neslen said this was the last time but one he would have a chance to speak to the Saints in London, and to use a homely expression, he felt to full for utterance. Some of the truths uttered by the brethren today might sound strange in the ears of our friends out of the Church, but still they were truths, though they might not have seen them in the same light before. A picture put before a blind man was a picture though he

could not see it. So the kingdom of God was the kingdom of God though men could not perceive it. It occurred to him that if God chose to set up his kingdom in these days, it was not the province of any man or set of men to call in question his *modus operandi*. He continued his remarks at some length, describing the missionary leaving his home, his prayers to the Father of all in behalf of his family, illustrated his labors in a foreign land by the lonely experience of Elder Dewey in the Southampton Conference, and concluded by saying the world would yet have to make room for the kingdom of God, which would roll forth like a stone cut out of the mountain without hands, but the wicked would slay the wicked as had been done in France during the past ten months.

President H. S. Eldredge said this was the last time he would have the chance of talking to the London Saints. About twelve months ago he landed in England, since then his health had not been so good as he could have wished, yet he felt he had done his best. His best thanks were due to the household of faith, for he had been well received wherever he had been. Now he was returning to the mountains to labor in whatever capacity he might be found best suited to fill. He desired to meet all the Saints present in the Valleys of the Mountains, and urged them to treasure up the instructions that had been handed out to them.

On Monday evening, 5th inst., a concert was given at the Albion Hall, London Wall, by the Conference choir, under the direction of Elder Joseph Adams. Everything passed off in the most satisfactory manner. The entertainment was opened and closed with prayer.

G. C. FERGUSON,
Clerk of Conference.

"STOP AND THINK."

BY ELDER DAVID JOHN.

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"I thought on my ways, and turned my feet unto thy testimonies.

The want of reflection is the fertile cause of serious misery. Thousands pass to eternity who never stop to think nor to make the inquiry, Where am I going? The highest interests of man are buried beneath the rubbish of earthly care and the unceasing love of earthly treasures. There is a spell in life's unsanctified pleasures, which decoys only to destroy. Fearful is the condition of those who never pause to reflect on the consequences of a misspent life.

The want of serious thought is a great cause why so many live destitute of true religion. The attentive search after divine truth is lost sight of, because so few allow themselves a moment's time to reflect on the great end of life. God has endowed men with the highest faculties, given them reason, judgment and understanding; all for the purpose of advancing the happiness of his creatures and promoting his own glory. Yet these powers are prostituted to the most debasing pursuits, and uncertainty is written on all wealth, personal aggrandizement, elevation in society or aspirations to honor. Time will come with fleeting breath and bury for ever the mirth and hope of the careless, thoughtless, trifling heart.

My object is to impress on my readers this fact, that no man can ever expect a change of character until he has formed a settled determination, with decided earnestness, "to stop and think" and turn his feet—or mind—"to our testimonies;" and I ask all, have you ever solemnly, carefully gleaned a few moments of that precious time God has given you, to honestly counsel with your own conscience? Have you bowed down in your secret chamber and lifted your heart in fervent prayer, asking God to enlighten your mind to comprehend the truth as revealed in modern, as well as in ancient times? Have you considered that without purity of life there is no future reward? Have you pondered over the solemn words, "the soul that sinneth shall die?" Do you

understand that unless you are washed from your sins, justified by faith, sanctified by the Holy Spirit, you can never see the face of God and live? Have you regarded the Sabbath as a day of rest and rejoiced to keep it holy? If not, you have disregarded the admonition to "stop and think."

But to stop too long thinking may lead to ruin. There is no moment like the present for turning with all our hearts to God. Neglect the invitation, disregard the heavenly voice, lay aside the call for repentance and purity of life, yield to indifference, and the heart will become harder, more alienated from God and opposed to his holy will. When the word of God does not become a savor of life, it inevitably proves a savor of death. "If the righteous scarcely be saved, where shall the ungodly and sinner appear?"

Stop and think whilst life is yours, and ask yourselves, "Where is the Church of Christ?" We declare it is the one organized by God through the Prophet Joseph. It is the ark to this tempest-tossed world. God is at the helm; there is no safety in deserting it. Still the path to salvation is encompassed about with trials and dangers. The Apostles and martyrs found it so, all have found it so who have walked therein, and so must this generation, but God will assist and impart power in time of need. When the three Hebrews were in the fiery furnace, the Son of God was with them. When Daniel was cast into the den of lions, the Lord sent his angel to shut the lions' mouths. So poor, tried, troubled, dejected and perplexed follower of Christ, "God will deliver thee in six troubles, and even in seven shall no evil touch thee." Is it not written, "I will be with him in trouble, I will deliver him and honor him, I will set him on high, because he has known my name." Go on, my brother, however lonely thy road, however perplexing thy path, however many thy privations, remember thou art on the road to exaltation, soon thou wilt reach thy kingdom, and then thou shalt understand that he led thee forth "by the right way, that thou mightest go to a city of habitations."

LOST ON SALT LAKE.

Seven men started from Corinne on Friday, the 12th May, in a flat-boat with a pile driver and tools for the purpose of building the steamboat wharf at Clinton's landing. The wind blowing strong from the south they were unable to make the point of their destination, and after beating about for some time, came to anchor near Promontory Point. Their provisions were now about exhausted, they having had but a two days' stock when they started. Two of their number put off in a skiff in search of supplies, calculating they could reach Clinton's and return in time to succor their companions. In this, however, they were disappointed. The wind still blowing from the south drove them northwards, and on the second day they got back to Corinne. In the mean time those who remained on the flat-boat lifted anchor and attempted to land at different points on Kimball's and Church Islands, and finally, after drifting about for several days, succeeded in landing on Kimball's Island, having been five days without provisions.

Soon after landing on the Island they were discovered by a son of Mr. Rydalch, of Grantsville, who was driving stock. On learning their situation he immediately killed a calf for them and started off for Grantsville and procured flour and other provisions. After recruiting on the Island for a day, they started off again and made the point of their destination, Clinton's landing, after being out eleven days, during which they suffered considerably from hunger and fatigue; fortunately they had a plentiful supply of fresh water on board, or their sufferings would have been much greater. People who go voyaging on our inland ocean must take more precautions and prepare for the dangers of the sea, for although a very mild appearing sheet of water in fair weather, Salt Lake becomes very turbulent and unruly at times.—*Salt Lake Herald.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 20, 1871.

DEPARTURES.—On Wednesday afternoon, the 14th inst., President Horace S. Eldredge, accompanied by sister Eldredge and Elder Lorin Farr, left this port per steamship *Nevada*, for New York, in good health and spirits. President Eldredge arrived in this country June 5, 1870, since which time he has presided over this Mission, building up the churches, and cheering the Saints by his counsels and instruction. That God has abundantly blessed his labors, the affectionate regards of the Saints in these lands strongly testify. His health, however, as the Church is well aware, has been far from good since his arrival in Europe, rendering his early return to the land of Zion most desirable, that his life might be prolonged for many years of future usefulness in the kingdom of God.

Elder Lorin Farr arrived in England December 7, 1870, since which time he has been laboring in the London Conference, and returns to his home with the blessings of the brethren amongst whom he has travelled and preached the word of truth.

By letter from Elder Eldredge mailed at Queenstown, we learn that during their first day's journey they enjoyed pleasant weather, though the sea was rough, causing considerable sea sickness on board.

ANOTHER COMPANY FOR UTAH will leave Liverpool on Wednesday, July 26th, to be composed ONLY of those having means of their own for their fare and expenses from their homes to Ogden or Salt Lake City, and those who may be advised from this Office. All who are thus prepared and wish to go on the 26th of July, can do so by forwarding their names and ages to this Office at least ONE WEEK before the day of sailing, and being in Liverpool on or before the 25th; they will not need any further notification. And the Conference Presidents, Travelling Elders, and Branch Presidents are requested to inform the Saints that a compliance with the notification in the STAR for any Company they choose to join is ALL the notification they need from this Office.

RELEASES.—Elders H. G. Park, George Barton, Thomas Howells, and E. F. Bird are released to return home with the company that will leave Liverpool on the 12th of July.

REPORTS.—The Presidents of Conferences are particularly requested to furnish this Office with a correct Statistical Report for the half year ending June 30, 1871, and also a Financial Report for the quarter ending June 30, 1871, as early in July as possible.

CORRESPONDENCE.

AMERICA.

Ogden, May 21, 1871.

Elder Lorin Farr.

Dear Brother—Your interesting letter from Rome was duly received, and much of it was published in the *Ogden Junction* for the perusal of your numerous friends. I have travelled the same route as you did, so far as to the spots hallowed by the memories of William Tell at the south end of Lake Lucerne. I crossed the Alps *via* Chamöny, Chamberry and Susa, at the point where the Mount Cenis tunnel has since been cut, thence to Turin. Brigandage at that time, in and about Rome, being so prevalent, I did not desire to visit the "Eternal City," but returned to England after holding a Conference with the Saints in Piedmont.

It is a general time of health throughout the county. As yet no locusts are known to exist among its settlements. The people have put in a large breadth of crops, and though rather late they look healthy and strong, with good encouragement to the husbandman. Brother Wheeler cut out about half a million feet of lumber last year. He has sold it all and bought out some other interests in the mill and otherwise enlarged his operations. He is expecting to cut double the amount this season, and let brethren haul it on shares. Brothers Joshua Williams in Weber, and David James in Middle Fork Cañons are expecting to do a good business. I am urging the people to stop as much of this lumber as possible in Weber County, in the shape of houses, barns, granaries, fences, &c., as in a year or two lumber is likely to be scarce, except the imported article.

The County has been organized into an Agricultural Society, by appointing the Presidents of districts a Board of Directors, they appointing committees, &c., with a view to hold a fair in autumn as aforetimes. Several choice animals have lately been brought into our midst—bulls, bucks, horses and cows—and considerable interest is awakened regarding the improvement of our stock generally. "The Weber Co. Co-operative Stock-herd Association" has for its officers Robert McQuarrie, President; John L. Child, Vice President; Green Taylor, Nathaniel Smith, Ambrose Greenwall, David McKay, Amos Maycock, John Spiers and one other, Directors. Shares—ten dollars each.. This Co-operative Association has for its object the consolidation of the loose stock of the county, for which it has procured an ample herd ground on the Promontory for summer and winter range. This move seems to meet with peculiar favor from all classes of the community; about $5000 of the stock has been already paid in. The company will do pretty much the entire herding of the county; those who do not put in their animals as stock hire the company to herd them as the most responsible herdsmen they can employ. From this we hope to extend the measure of co-operation to butchering, tanning, shoemaking, and many other branches of business.

The *Ogden Junction*, or Ogden Publishing Co., has been organized as a Co-operative Institution, with brother Walter Thompson for President, and brother Penrose as editor and business manager. The report showed a prosperous and thriving condition. The paper is interesting, but it is more and more desirable to start a daily, which the editor is anxious to do, but lacks the means as yet. The passenger and freight traffic are both wonderfully increased to and from Salt Lake City, and from that point eastward, westward and southward business is enlivening and money is astir. Heavy capitalists are examining and investing. The popular view of many who have had experience in mining for the last ten to twenty-five years, is that Utah presents the most promising and substantial prospect for a handsome return of any field or district in which they have engaged.

I hope you are enjoying your labors, that you may accomplish much good and return filled with joy and rejoicing in the labors you will have performed on this mission.

With love, I remain your brother

and fellow-servant in the kingdom of God,

F. D. RICHARDS.

Willard City, Utah, May 28, 1871.
President Albert Carrington.

Dear Brother—The crops look very well in this neighborhood, notwithstanding there are a great number of grasshoppers in Box Elder Valley. Not much is being done in mining here; the quartz mines are turning out money very slowly. It is difficult to get work at the mines, and still more difficult to get your pay when the work is done. There are a great many visitors from the States in this county at present, and numbers of emigrants, with their families, are arriving at Ogden *en route* to Washington Territory. The apple crop is almost a failure in this settlement this season. Peaches are very promising. Utah dried peaches are at a premium in Idaho, and large quantities are sent east.

The very light crops in some of the counties in California have caused an advance in the price of all kinds of grain. Iowa flour is wholesaling here at $4.50 per hundred lbs., and retailing at $5.00 to $5.50. Utah flour is $4.50 per hundred.

The Great Salt Lake in its rising has submerged considerable meadow land in this neighborhood. Though causing some material loss, this adds much to the natural beauty of our location as a watering place, and in my estimation it is the most attractive situation from the mouth of the Mississippi to the eastern slope of the Sierra Nevadas.

I remain, your brother in the covenant of peace,

ROBERT HENDERSON.

ENGLAND.

Pendleton, June 14, 1871.
President Albert Carrington.

Dear Brother—I am thankful to say all is well. I have enjoyed myself, as we say, "first rate. I have visited quite a number of the Branches and found many old and tried friends. Brother Haws is well and enjoying himself. We feel at home and hope to do good.

With kind love, I am truly your brother,

GEO. P. WARD.

Norwich, June 15, 1871.
President Albert Carrington.

Dear Brother—On Sunday last, 11th inst, a Conference was held at this city, at which Elders William Douglas, R. F. Nealen, Thomas Woolley and G. W. Wilkens from Utah were present. At the morning's meeting the Statistical and Financial Reports of the Conference were read and accepted, and the authorities of the Church in Zion and of the European Mission were sustained by the unanimous vote of the Saints present. The remainder of the day was devoted to instruction, the Elders above mentioned cheering the Saints with excellent teachings and wise counsels.

Each meeting was opened and closed with singing and prayer. The meeting room was filled to overflowing, several strangers being present. The Spirit of God was richly poured out, and all felt encouraged to press forward on the path of life and salvation.

Your brother in the Gospel,

SAMUEL PYNE,
Clerk of the Conference.

GERMANY.

Holstein, June 8, 1871.
President Albert Carrington.

Dear Brother—A few days ago I landed safe and sound in Hamburg, the place dear to me from childhood's recollections. Peculiar were the feelings that came over me, and many a strange thought passed through my mind, while walking the streets of that great city. I could see no familiar faces, no one knew me, I was a stranger in a strange land; it was then I felt that I had left home. While in company with you and the brethren I did not realize that I was so far away; but I have one comfort, I know why I am here, and realize the promise made me by the servants of God.

After some little trouble I found a few relatives of mine—two old aunts, a cousin, and an old friend, a minister of the Lutheran faith. I was very cordially met by all of them, especially

the minister, and as good luck would have it, he had a child of his own to christen, and I had to accept an invitation. Here we had a large company of nabobs. I was introduced as a friend of his just from Utah, and of course had the opportunity of answering a great many questions. Everything went off nice. I enjoyed myself well, and received a great many invitations for private visits, which I most certainly accepted.

When in England I flattered myself I should find the moral condition of Hamburg better, but I have been deceived, it is not a whit behind Liverpool in wickedness—all the difference is the style it is practiced in. Religion is out of fashion, and as for a hereafter, it is too horrid to think about, so they live and enjoy themselves the best they know how. When I have heard returned Elders, in Utah, talking of the condition of mankind, I thought they exaggerated, but my opinion is changed from what little I have seen.

I am now at my birthplace. I found my old mother and my sister well, and of course glad to see me. A great many of my friends came to visit me, and I am talking from early morn till late at night, but I find it is hard work for me, as I have forgotten a great deal of my German. All the instruction I have received in our faith has been in English, and when I now start a conversation I must think in English and translate and speak in German. It bothers me considerably, and I dare not speak in public until I get a little more familiar with the language. The people here in the country are more honest and simple, and I think that in time a great many will see as we do, and a good harvest may yet be expected from here.

With kind regards, I remain your brother in the Gospel,

C. H. WILCKEN.

THE SANDWICH ISLANDS MISSION.

Elder H. H. Cluff wrote from Laie, Oahu, Sandwich Islands, April 10, to the *Deseret News*—

"A Conference was held here on the 6th, 7th and 9th inst., when our meeting house, which, contrary to expectations, has not been enlarged, was filled to overflowing at the commencement of the Conference, many having come from other islands of this group to attend it. A martial band, composed of natives, escorted the brethren of the Mission to the meeting house, which was already occupied, seemingly, to its utmost capacity, but the addition of the school children, who marched into the house with their teachers, completely obstructed the aisle, leaving scant room for the speaker to stand. A song, composed in honor of brother Nebeker, was sung by the school children in a manner that would have done honor to the children of any common school.

"Brother Nebeker congratulated the Saints here on their success and good appearance, having perceived a marked change in that respect since their first coming upon this land six years ago. Not only had they (the natives) improved in domestic and other affairs, but a spirit of obedience to good rule and order existed superior to that of a few years since. We have been able to gather quite a number upon this land from other islands by perseverance, but the day will come when a nation will be born in a day, and when the servants of God will wield a mightier influence among the nations of the earth than at the present time.

"The prospects are favorable, according to the reports of the returned missionaries, on the other Islands for the spread of the Gospel, and hence ten faithful men were called to travel and preach in this group.

"The statistics of the Mission on the Sandwich Islands stand thus—Hawaii 170 members; Maui 690; Kauai 417; Laie 334; making a total of 1611. The variation between this and last year's report of Maui and Kauai has been occasioned by a more thorough search into the condition of the people by the last missionaries who visited those Islands.

"Brother Bell and World, with their families, who are released to return home, will start to-morrow. They sail in the barque *D. C. Murray*. The brethren have been able to sell their houses and other effects to natives who have emigrated to this land. It is remarkable to see the feeling of friendship and love which the natives manifest toward those who have labored among them when they take their departure for Zion. I never saw expressions of friendship exhibited to such an extent, as I have seen here, among any people.

"We have ceased grinding for the present in consequence of the injury done our cane by the drouth, followed by heavy rains, believing that the saccharine will increase if the cane stands a few months longer; hence we will not be able to ship any more sugar to Utah for some months.

"Brother Nebeker has been busy receiving fowls, potatoes, onions, bananas, and other presents from the natives with *aloha* since his return, so that his larder has been pretty well supplied."

UTAH NEWS.

The following are from the *Deseret News* to May 31—

Two Salt Lake families had suffered severe sickness through eating unwholesome imported cheese.

Willard, son of President Young, had gone east as a cadet to the West Point Military Academy.

The Couldocks were delighting the Salt Lakers by their truthful and artistic delineations of character in real life.

Numbers of citizens and the Bear Lake brass band visited St. Charles, May 21, to witness the launching of a first-class pleasure boat on Bear Lake.

May 15, a fire at St. Charles destroyed the stables, sheds, grain, &c., owned by John Barker and Mrs. Lars Jensen. Loss 250 to 300 dollars. Cause not known.

The 19th Ward Co-operative Store building had been removed to a position on East Temple Street, adjacent to the fine art emporium of Mr. C. R. Savage.

A very heavy windstorm occurred at Fillmore, May 22, which blew part of the back wall out of G. Huntsman's new brick house; damage five hundred dollars.

A son of David Adams, at Alpine City, had accidentally shot himself through the left arm. At the same place, W. J. Strong's corn crib and other outbuildings were destroyed by fire—loss $300.

On the 29th May, Mr. J. H. Rumell fell 20 feet from a scaffold at the new church in Salt Lake City, and broke his leg in two places. Drs. Anderson and Richards attended on him and set the injured limb.

Silver had been found north-east of Fountain Green. A large band of Indians passed that place north with furs and skins to sell. Only about 30 acres, out of about 1,000 acres of grain, had been destroyed there by 'hoppers.

The grasshoppers were terribly destructive in Paradise, Hyrum, Millville, Cache Valley, and on the west side of Bear River. The people were fighting them. They had not done much damage at Logan. In Rich County they were very numerous.

Bishop Price of Goshen, and two other brethren, had actually seen a monster in Utah Lake. It was about one mile from shore. The weather was clear and the water without a ripple. It had a snakish appearance, and stood seve-

ral feet out of the water like a section of a large stove pipe. Bishop Price concluded that it was about sixty feet long.

The Anniversary Ball of the Ladies' Relief Society of Mount Pleasant, came off on the night of the 19th May. It was evident from the report of the financial condition of the society, which was read at the opening of the ball, that the ladies of Mount Pleasant, in deeds of charity, love and mercy, were not behind other branches of the Ladies' Relief Society in our Territory.

Daniel G. Major, Esq., U.S. Astronomer, was in Utah by direction of the Department of the Interior, for the purpose of re examining the line which had been run between Utah and Nevada, and if necessary rectifying it; also to determine the boundary line between Utah and Idaho. He will also make the necessary observations to decide whether Evanston, on the U.P.R.R. line is in Utah or in Wyoming. From Evanston he will flag up North, on the boundary line between Utah and Wyoming, to the 42nd degree, which is the North-East corner of Utah Territory.

The following are from the *Salt Lake Herald* to June 1—

Sea lions from the Pacific Ocean were on exhibition at the Museum and Menagerie.

Caterpillers continued to make serious ravages in many of the orchards of Salt Lake City.

During the week ending May 23, 2,765,343 lbs. of freight were conveyed over the Utah Central.

A fire at Bountiful had destroyed property belonging to Mr. Edward Corbridge to the amount of about $300.

Grasshoppers and crickets had appeared in great numbers in Deep Creek Valley, Western Utah, destroying the crops and cattle range.

Preparations were being made to build six new stores on the west side of East Temple Street, between Kimball & Lawrence's and Asmussen's stores.

The grading through Salt Lake City for the Utah Southern Railroad was completed, and the contracts were let out as far as Cottonwood. A supply of iron and a new locomotive were *en route* from the east.

Prof. Wallace, who had just returned from Utah County, reported the crops in that section looking very favorable. He saw very few grasshoppers, but there were a great number of caterpillers in some places which were doing more or less damage.

An escort of cavalry had left Camp Douglas for Fort Bridger, there to await the orders of Prof. Clarence King, of the U.S. geological survey. It was believed the survey would be extended into the Uintah region, which presents strong claims for an early scientific exploration.

The people of Pioche, Nevada, want telegraphic communication with the rest of the world, and A. M. Musser, Esq., Superintendent of the Deseret Telegraph Company, proposed to build a branch of that line from Beaver to Pioche. This branch line will probably cost from $24,000 to $30,000.

Gustave, son of Mr. Gustave Henriod, whilst playing in a barn fell from the upper story through a door, and alighting on his hands and head broke both his arms between the wrists and elbows. Drs. Tait and Smith were immediately called in, who set the bones, and the patient was doing as well as could be expected under the circumstances.

Mr. G. G. Sangiovanni had shown the editor a very neat little box entitled "Utah at a Glance," which contained a splendid collection of the minerals, woods, Hot Spring, Warm Spring and Salt Lake waters, home manufactures and other productions of Utah—forming a miniature Utah museum that the tourist might carry away in his satchel.

The editor calls attention to a fine specimen of cabinet work, in the shape of a centre table on exhibition in the Retail Department of Z.C.M.I., the workmanship of Mr. Wm. Bell, of the 20th Ward, in this city, and now of Provo Valley. It is made from a black walnut ox-yoke, and he has produced a wonder in his art, in a log cabin in the Wasatch range in winter hours.

He had also seen the model of a very simple yet ingenious machine for killing grasshoppers, the invention of Mr. A. W. Winberg, of Commercial Street, in that city. The machine is designed to operate on a large scale, taking in a rod at a breadth, will be drawn by two horses, and he thinks would use up the iron-clads quicker than a battery of metrailleuses would mow down a column of patient, but fated soldiers.

The new meat market on West Temple Street was progressing rapidly. It is a rough frame building on rock foundation, 58 x 87 feet, the walls being 16 feet high to the eaves, the height to the hip of the roof being 30 feet. There are eight large entrances, two on each side, with broad avenues running through the building at right angles. There is accommodation for some sixteen large stalls with plenty of room for ingress and egress. Mr. Henry Grow is the builder.

Numbers of strangers visited Corinne on May 24, to witness the launching of the steamer "City of Corinne." Half-past one was the time fixed for the boat to move, but she was not successfully launched until six o'clock in the evening. A day or two afterwards the captain gave a thoughtless order, the carrying out of which caused the smokestack to fall, striking Captain Evans and precipitating him from the hurricane to the main deck. He received a fracture of the left arm at the elbow joint, a severe sprain of the right wrist, a very bad cut over the left eye, and other general injuries. The damage to the steamer was slight. Rumor said that the engines for another steamboat to run on Salt Lake were being built in Chicago.

The following are from the *Ogden Junction* to May 31—

Caterpillers, similar to those infesting Salt Lake City, were doing much damage in Ogden.

Another fine locomotive had been received from the East for the Utah Central Railroad Co.

Elder Joseph Parry reached his home in Ogden on Sunday, May 26. He left Liverpool May 10.

There were prospects of abundant crops in the Eighth District. It was expected grain would be ready to cut July 4.

A two days' meeting was announced for Saturday and Sunday, June 3 and 4, to take place at the Ogden Tabernacle. President Brigham Young, with a number of leading Elders, was expected.

The body of a man, who proved to be a stranger named Henri Koepke, had been found in a slough near Ogden. The deceased was insane, and it is supposed was drowned about May 16. There was nothing among his papers by which his friends could be traced.

POETRY.

WE ARE, WE WERE AND ARE TO BE.

Momentous thoughts! Thoughts full of interest
To each reflecting mind.
The knowledge of
Our pre-existent state is deeply veiled
In the impenetrable cloister of
Forgetfulness, until the Spirit of
The living God, which breathed in Daniel's mind
The dream forgotten by the haughty king

Of Babylon, reveals to us the mystery.
God is our Father, and we dwelt with Him
Ere Earth was temporally organized.

To carry out our Father's great designs,
Involving our eternal destiny
And our relationship to Him and Earth,
We gave our free and uncoerced consent
To risk the consequences and abide
Whatever the result, and take our chance
In this probation, this our second state.
But mark the danger which we bravely dared!
By yielding all the wealth of memory—
All recollection of primeval life,
Of our exalted, royal origin,
With all th' experience and the gathered stores
Of rich intelligence and wisdom drawn
From flowing streams of sources infinite,
With all of knowledge we had treasured when
Associated with the highest class
Of pure intelligences—all is laid
Aside, and we come forth upon the earth
In total ignorance, and at our birth
Commence a life as though we ne'er had been,
With all to learn, from helpless babyhood
To highest manhood's fullest, broadest sphere.

We're here to fill a noble destiny.
This present life is but a middle state,
A short connecting link between the two
Eternities, the past and future of
Our own identical existences.
The future we are hastening to—the past,
Though all forgotten, we, by honoring
Our mortal being, may anticipate,
In the high-aiming, heav'n-directing path
Of man's progression, an attainable,
Attractive point, to which the present, past
And future all converge—where mem'ry, long
Dethroned, resuscitated with full pow'rs,
Resumes its sway, and the dark curtain of
Forgetfulness is rent asunder, and,
As if with ken of Deity, we'll gaze
On all the scenes and all the sceneries
Connected with our former being, and
Our first high parentage in spirit birth,
Including knowledge of those kindred ties,
And all the dear associations formed
By friendship and by fond reciprocal
Affection. O how interesting is
The thought! I oft desire, yet almost fear
To know the sequel of the hidden past
Of my great life experience—life before
"The morning stars" thein lofty pæans sung,
"And all the sons of God shouted for joy."

How well for those who kept "their first estate"
In that most terrible of all revolts,
The bold rebellion in the courts above,
When Lucifer the heiraip sought to wrest
From its legitimacy, and apply
Its functions to unholy purposes!
'Tis no vain thought—no phantom of the brain,
T' anticipate the time when the long spell
Of strange forgetfulness, oblivion wraps
Around the sleeping mem'ries of the past
Shall be dissolved.—The "gates ajar," at once
The panoramic vista moves along,
With recollection's mirror unobscured,
And the great volume of primeval life
Unsealed will be unfolded leaf by leaf,
And every secret of development
Anterior to our nether birth disclosed,
With every phase of being—every shade
Of light and dark, or good or ill, or mix'd
In each self-woven web of character.
'Tis true as strange and strange as true that this
Event secure in our great future lies.

Ere man had fallen from the high altitude
Of his primeval standing on the earth,
And from the presence of the Deity,
By wisdom infinite a righteous plan
Had been devised by which, thro' faith in the
Atoning blood of Jesus Christ, our own,
Our elder brother in the spirit world—
God's only Son begotten in the flesh;
And thro' obed'ence to his Gospel, which
Was preached to Adam, Seth—to Enoch and
To Noah, Moses, and to Abraham,
The glorious Everlasting Gospel, which,
With all its gifts and blessings, Priesthood powers—
Its ordinances and authority,
Has been restored to earth through Joseph Smith,
He may regain the holy presence of
The Great Eternal, and may e'en transcend
The rank he held in Eden ere the Fall.

Throughout the whole vast Universe o worlds,
Each kingdom has its Order and its laws,
And each its corresponding glory too.
There is one glory of the sun—one of
The moon, another of the stars; and as
The stars in glory differ each from each,
So is the resurrection of the dead.
Who honors the celestial law is sure
Celestial glory thro' that law to gain.
So with the terrestrial and the multitude
Of the telestial glories and their laws.

Man, as free moral agent, has the right
And power to choose his future destiny
Thro' his adherence to whichever law
Or code he shapes his life. The fulness of
The Everlasting Gospel of the Son
Of God contains the perfect law by which
Perfection's full proportions are attained,
With immortality and Endless Lives.

E. R. SNOW.

Salt Lake City, May 1871.

—*Deseret News.*